

CATHOLIC • ACTION •

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April, 1952

The Citizen and the United Nations

Some Observations on the Work of UNESCO

C. J. Nuesse

THE CATHOLIC AND GOVERNMENT
A CITIZEN LOOKS AT HIS STATE DEPARTMENT
DP HAVEN PROVIDED IN U.S.
IN DEFENSE OF FREEDOM
N.C.C.M. ANNUAL MEETING

Calendar of Scheduled Catholic Meetings and Events

A NATIONAL MONTHLY PUBLISHED BY THE
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CATHOLIC ACTION

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The Columbus Family Life Convention

"THE HOME A Church in Miniature" proved a happy choice as the general theme for the Twentieth Annual Convention of the National Catholic Conference on Family Life which was held at Columbus, March 24-26. From the beginning to the end of the deliberations it was constantly to the fore and seemed to leave an indelible impression on the large audiences that flocked to the various sessions. "As the discussions proved," notes the closing statement issued by the conferees, "a great eagerness on the part of the laity to put into practical everyday use the many available media for renewing the spiritual life of the family and sanctifying the home manifested itself, and, on the part of the clergy, a burning zeal to assist in any and every possible way all efforts to transform our homes into little churches."

The convention opened and closed at St. Joseph Cathedral. At the opening Pontifical High Mass, celebrated by the Most Rev. Michael J. Ready, Bishop of Columbus and host to the convention, Archbishop Karl J. Alter of Cincinnati prepared the way for the deliberations that were to follow by pointing to the attacks that are being levelled at marriage and the Christian family by the secularists of the day. At the closing Family Holy Hour, conducted by the Most Rev. Patrick A. O'Boyle, Archbishop of Washington, Bishop John K. Mussio of Steubenville showed incisively how a false freedom or perverted notion of democracy had led to the growth of exceedingly harmful evils in our family life.

A mere listing of some of the topics to which attention was given at the many other sessions of the convention suggest the general religious tone that permeated the entire convention deliberations. Among them were the following: the home, a school of the spiritual life; the home, a school of Christian doctrine; the vocation of marriage; the family and the mystical Body of Christ; blessings for home and family; family participation in parish life; celebrating religious milestones in the family circle; making use of the Church's

official prayers; the office of sponsors; family religious interests; the encyclical *Mediator Dei* and the family.

Able scholars also brought out much valuable information on marriage counseling, the value of family recreation, housing, and various phases of child care and training.

The program of the third and last day of the convention was devoted to considerations of the various media for promoting our organized family apostolate—forums, panels, family retreats, institutes, workshops, conventions and conferences, discussion clubs and marriage preparation courses. If in the months ahead these are energetically made use of in bringing the message of the Columbus convention to our Catholic families throughout the nation, great and lasting good will most assuredly come to them.

The convention was a good example of how various elements can cooperate harmoniously and successfully in such an undertaking. Among the participants were clergymen and laymen, experts and non-professionals, members of the lay organizations of both men and women, and representatives of youth. All made very real and useful contributions.

The convention did not overlook the economic and the ideological. But in harmony with its theme, emphasis was kept on the religious. This was again brought out in the concluding words of its statement: "The remedying of all the ills of our economic system would not alone assure a successful family life. Nor, for that matter, would the most accurate knowledge of the fundamental principles and highest ideals of Christian marriage and family living assure the actual living of the divine plan of marriage. For such a realization, determination of will is necessary, a sense of responsibility is necessary, a discipline of life is necessary, that is really to say that religion is necessary—that God's help is needed. Religion is the very heart of our family problem today. Unless the Lord build our homes, we labor in vain."

The Citizen and the United Nations

Some Observations on the Work of UNESCO

C. J. Nuesse

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THE title of this article, "The Citizen and the United Nations," was the theme of the Third National Conference of the U. S. National Commission for UNESCO, held at Hunter College, New York City, January 27-31, 1952. Some two thousand representatives of a great variety of American agencies, associations, and institutions were in attendance. Though the purposes of this conference, like those of its predecessors at Cleveland and Philadelphia, might be stated at some length, they may be conveniently reduced to two which are basic and complementary. The Commission was interested, first of all, in building support for the United Nations System among the delegates and, through them, among their respective organizations. The procedures of the Conference, with its carefully planned system of work groups and efforts toward complete reporting, indicated a second objective, that of receiving, as the product of the discussions and by observation of reactions to the Conference, suggestions for increasing the effectiveness of the National Commission's own efforts.

Perhaps further identification of the Commission itself may be in order, to insure its proper placement within the network of relationships which is involved here. UNESCO of course is the specialized agency of the United Nations which is charged with constructing "in the minds of men," through education, science, and culture, "the defences of peace." Sixty-four nations are now members of UNESCO, which maintains its secretariat in Paris. The U. S. National Commission is a body of one hundred citizens authorized by Congress to advise the U. S. Department of State on matters concerning official relationships with UNESCO, and it is devoted to promoting within the country activities which will carry out or give support to UNESCO's program and objectives. Sixty of the Commission's members are designated by voluntary organizations—N.C.W.C. and the National Catholic Educational Association being presently among them—while the remaining forty are designated as representatives of federal, state, and local governments or are appointed as members at large. Commission members work through their respective organizations to increase understanding and support for UNESCO's aims and activities, but no organization is bound to support

particular statements or projects of the Commission or, for that matter, of UNESCO itself.

The National Commission's desire to increase citizen support for the United Nations is not, as some may be tempted to believe, "just another propagandistic aim" on the part of some auxiliary of a bureaucratic pressure group. Nor can it be interpreted as an attempt to stifle honest critical discussion and evaluation of the working of the United Nations System. Members of the Commission have usually been careful to distinguish between criticism born of good will and constructive effort from that initiated by individuals and groups who, for reasons of their own, bear bitter animosities toward any ideal of international cooperation. Experience has shown, however, that great numbers of Americans do not have even the most elementary information about the United Nations and that still larger numbers lack the kind of understanding which ought to be expected of citizens of the United Nations world. Still others need assistance in making effective use of knowledge and understanding which they already possess. Building support for the United Nations System means supplying these needs at all appropriate levels. It was to make a contribution to this end that the Third National Conference was planned.

Plenary sessions were planned to outline in major addresses the position of the United States in the contemporary world and the purposes of the United Nations and Specialized Agencies. These purposes were more fully explored in sectional meetings organized according to major problem areas in which international cooperation is required: Development toward an International Legal Order, Peaceful Settlement and Collective Security, Raising the World Educational Level, Pooling Resources for the Progress of Underdeveloped Areas, Food and People, International Labor Cooperation, Advancing Human Rights, Communications in the World Community, Refugees and Surplus Population Problems, Advancement of Dependent Peoples, International Social Welfare Services, World Health Problems, and Mutual Advancement through World Trade.

Merely to list the subjects of sectional meetings in this way serves to suggest the scope of the problems

with which international agencies must deal. The complex and difficult issues presented in each of these fields as well as many others, though they are sometimes regarded as occasions of discouragement and even bitterness, ought really to remind us daily of a fundamental principle of world order, a principle expressed, for example, in the American Bishops' statement of November 16, 1944: "There is an international community of nations. God himself has made the nations interdependent for their full life and growth." Elementary as this seems, meditation upon the significance of this basic fact is a necessary antidote for the spiritual poisons of disillusion and despair which mark not a few current discussions of international issues.

The Conference sought to clarify problems through presentations in the sectional meetings by persons who are daily occupied with their solution, and through discussions by delegates themselves in twenty divisions of work groups organized according to the various categories of voluntary organizations or educational institutions. Provisions were made for recording the substance of these discussions, for presentation by a summary panel before the final general session of the Conference, and for subsequent use by the National Commission and the UNESCO Relations Staff of the Department of State.

It may be of interest to note that among well-known Catholic leaders who appeared on panels in sectional meetings were the Right Reverend Monsignor Edward E. Swanstrom, director of War Relief Services, N.C.W.C., and Miss Jane Hoey, director of the Bureau of Public Assistance in the Social Security Administration. Dr. George Shuster, president of Hunter College, undertook a mid-conference review for a general session under the title, "The Nature of the Challenge." Among those who served as discussion leaders in work groups were the Reverend William J. Gibbons, S.J., of the National Catholic Rural Life Conference; Herman Neusch of the Youth Department, N.C.W.C.; Dr. Robert Remini, of the Department of History, Fordham University; and the present writer. Catholic agencies which sent delegates to the Conference included N.C.W.C., the National Council of Catholic Men, the National Council of Catholic Women, the National Catholic Educational Association, the Catholic Association for International Peace, and numerous Catholic colleges and universities.

Reflection upon the meaning of participation in the Third National Conference may lead into various channels of ideas. Somewhat superficially, one can be impressed with the very machinery of organization and the appearance of representatives from UNESCO, U. S. governmental agencies, and other organizations contributing to the conference program. These are things which are usually taken for granted, either because of unawareness of the complexities they entail, or because of familiarity with organizational operations. It is wholesome to remind ourselves that they

are in many respects modern, and in some ways peculiarly American ways of functioning. There were no comparable national conferences to enlist support for the Constitution of the United States when the system of government which that document charted was still uncertain of success. Convictions had to be won and nourished by the use of communications media and organizational facilities quite different from those to which the present generation is accustomed. Material progress helps both friends and foes of modern causes. Yet the task of increasing international understanding and winning support for the United Nations is similar to that which confronted the Founding Fathers—acceptance and loyalty must be obtained from the people themselves in their local communities, this time throughout the world.

Here UNESCO has a role to play, though it is itself a part of the system for which support is sought. Article I of its Constitution provides that UNESCO shall proceed "by promoting collaboration among the nations through education, science and culture." Experience since its founding in 1945 has demonstrated the necessity of increasing selectivity in its choice of projects. Much remains to be done to achieve the kind of concentration in program for which U. S. delegations have argued in sessions of the General Conference, but definite progress has been made. UNESCO has very clearly defined programs in the interchange of educational, scientific, and cultural information, and in assistance to under-developed countries, particularly through its expanding program in fundamental education. Often these programs seem remote to persons who are not directly involved in them, and there is ground for the view that UNESCO should do more to help citizens of all countries to relate themselves effectively to the United Nations. It is in fact already moving in this direction.

There is not space in this article to outline the UNESCO program or to attempt an evaluation of it in the light of Catholic social teachings. A few general observations may nevertheless be appropriate. It should be clear that without thoughtful and continuous discussion on the part of millions of persons both within and outside organizations the purposes of UNESCO can never be achieved. Catholic groups must share in this process of discussion, not only for their own information, which is essential, but for the proper exercise of their responsibilities as citizens of the United States and members of the world community.

On the one hand, such discussion should be concerned with obtaining a well-rounded factual knowledge of contemporary world problems in the fields of education, science, and culture, and the efforts of UNESCO to deal with these problems. Contacts which many groups have had with foreign students or leaders participating in international exchange programs might well be used to stimulate interest in this type of discussion. Local leaders should also be called

in to outline the international aspects of their professional fields. The international impact of national events should be closely followed. In brief, every effort should be made to bring to full consciousness the plain facts of international interdependence.

Not separate from this context, but as an integral part of it, information about UNESCO's aims and programs will become meaningful. Pamphlets or special information can be obtained from the UNESCO Relations Staff of the U. S. Department of State. Groups can inquire into the relation of their own aims and activities to UNESCO. This kind of participation ought to become an ordinary phase of on-going annual programs. Taking account of international agencies can no longer be regarded as something desirable but not strictly necessary; in the modern world it is a daily obligation.

Knowing the facts of the modern world is a necessary prerequisite for participation, but participation implies, on the other hand, that the facts are evaluated, that understandings are attained, and that action is undertaken. Catholic groups will need to study continuously the traditional teachings of the Church on world order and their applications in messages of the Holy Father or members of the hierarchy. Principles must be employed in reasoning about events and programs. This calls for a great deal of thought and discussion, undertaken with care, patience, fortitude, and tolerance.

UNESCO's program provides a good example. From a Catholic point of view, even with promise of maximum success, its achievements will appear to be limited. A proper and full consciousness of international community requires a spiritual basis which transcends the merely human order. UNESCO, like many other agencies in the modern world, seems on occasion to willfully ignore religion or even to favor a spurious equality of creeds. Specific projects, publications,

or staff appointments may be found objectionable, and Catholic protests may sometimes be needed. In short, participation cannot be expected to be free from problems.

These very problems make it evident that intelligent participation is needed from members of religious groups. As Pope Pius XII pointed out in his address to the World Congress of the Lay Apostolate last October, the effect of modern political developments has been to leave the Church "to assure by her own means freedom of action, accomplishment of her mission and defense of her rights and liberty." In this same address, the Holy Father recalled some earlier remarks of 1948 on the subject of Catholic Action, in which he counseled, "to the extent that it is praiseworthy to remain above contingent quarrels which poison the struggles of parties . . . to that same extent would it be blameworthy to leave the field free to persons unworthy or incapable of directing the affairs of State." His Holiness has repeatedly remarked on the necessity of cooperation in civic action among all men of good will.

American Catholics have had, by virtue of the history of their national life, unique opportunities to develop applications of these teachings on local and national levels. The magnificent record of aid given during the past years to victims of war is indicative not only of generous impulses but of some recognition that there are international obligations which bind in justice and charity. That these obligations extend to regular participation in the agencies of international cooperation is not yet so clearly seen. Through action related to UNESCO or National Commission programs, the consciousness of membership in the world community will be increased. The advantages and responsibilities of such membership will become apparent, as will the opportunities for the apostolate. The relation of the citizen to the United Nations will be seen in a new light.

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"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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The Catholic and Government

Vincent C. Allred

The Catholic and the Community

Article VIII

FROM previous articles of this series we have seen that the sincere Catholic carries his Catholicity into almost every field of human endeavor. Perhaps it would be better to say without qualification, into every field of human endeavor. Nowhere is this more clearly exemplified than in his dealings with Government. The holder of public office is of course directly connected with Government. So it is with the lawyer whose life is spent in a legal system which is Government's principal means of expression. These will find in the Church's teachings a wealth of information for guidance in their particular problems. But all of us, however exalted and however humble, have a certain degree of responsibility to Government. This stems initially from Christ Who said that we must not only render to God the things that are God's, but also to Caesar the things that are Caesar's.

The details of this responsibility to Government will differ according to the form of that government. Under an absolute monarchy the citizen (or we should more correctly term him, the subject) has little option except to obey those laws which do not offend a proper conscience. It is different in a country like ours where the Government is *of* the People, *by* the People and *for* the People. A stream does not rise higher than its source, and a government of the republican type is seldom much better than the generality of its citizens. For a very crude example we might visualize a brick wall. One or two bricks do not of themselves give form to the wall, and a few of them may be very defective without endangering the structure as a whole. But if too many of the bricks are defective the wall will collapse. And, while all comparisons tend to limp, it is somewhat the same with the citizenship of a republic.

The Catholic citizen must approach his obligation to Government with the thought, first of all, that they are obligations. There is a tendency to ignore this fact even among our educated citizens. Perhaps, in a certain sense, these are the worst offenders, and we find Catholics in the number. There is a tendency to regard society too completely from an intellectual, a social, an economic, or some other viewpoint. We are interested, say, in our Catholic societies, our civic

clubs, or welfare projects, all of which are quite praiseworthy. We can't be bothered with the red tape incident to registration, voting in the primaries and all that.

The inescapable fact is that all social and intellectual progress is helped or hurt by Government. It will always be one or the other. For example, let us take social welfare endeavors. No matter how good a job Catholic Charities, the St. Vincent de Paul Society, Ladies of Charity, and the other groups, may do in a given community, they are, in effect, dipping water out of the ocean, when no one else cooperates in meeting the many social problems involved. The members of these groups may be accumulating merit for themselves, and doing much actual good, but the evil multiplies faster than they can stamp it out.

Even if his primary interests are elsewhere, the Catholic citizen has a duty to Government. Over and again we hear it said: "But what can I do? My vote is only one of thousands." Or perhaps of millions. That is true. But one can glance back at our limping suggestion about a brick wall. You have only one vote, yes, but use it, and use it intelligently. Do your best according to your ability and, come what may, you will have done your share.

How can the ordinary Catholic citizen discharge his obligations to Government? The ultimate act in our democratic process is the casting of the ballot. To be effective a vote must be intelligent. The Catholic citizen must inform himself on the issues and the candidates. Our Federal system involves government on three levels, national, state and local. For each level a different technique may be necessary for the obtaining of information.

The average citizen obtains most of his information on national affairs from the press, the radio, and (where it is available) television. On the local level his information is based mainly on personal observation and experience. He sees with his own eyes whether the paving is good or bad. He knows—or could know—whether vice and gambling activities receive police protection. And so on. In the small communities he may be personally acquainted with public officials. Sometimes it is difficult to escape

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

from the opportunities of candidates for office. In the larger communities he may have no personal acquaintance with public officials or candidates, but he will probably know of them from hearsay. He gets some information on local affairs from the press, and perhaps from radio and television also. It varies from one community to another.

On the state level it is more likely that there will be combination of all these media. In the more thinly populated states candidates for state office get around and meet people personally. While the practice may differ from one diocese to another, it would not be unusual, for instance, to have the governor, or a candidate for that office, present at the annual chicken dinner of St. James Church. Likewise, there is usually at least one member of the state legislature residing in the community and eager to meet the voters. However, on state matters citizens must rely on the press, radio and television to a considerable extent, and sometimes it might be their only means of information.

Attendance at political rallies may afford a good means to size up the candidates and pass judgment on issues discussed. Here again, the type of community determines the nature of the gathering. In rural communities the political meeting is a neighborhood institution where acquaintanceships are renewed and candidates talk personally with the voters. In the larger cities such intimacy is impossible and one may have to content himself with observing the candidates on the rostrum, or shaking their hands in a receiving line. Sometimes you wonder if you could not get a truer impression by staying at home, and tuning in the radio or reading the speeches in tomorrow's paper. And possibly you might. It all depends on the way the thing is done.

So much for the secular means of information. We want to know also if there is a Catholic viewpoint, or a moral principle, somewhere in the background. And this we can learn best from our own Catholic Press. Sometimes the Catholic element is readily apparent, sometimes not so readily apparent. For instance we know at once that there is a Catholic view-

point on the question of public transportation for pupils of parochial schools. It is not so easily perceived that there are moral issues involved in immigration legislation.

Having informed ourselves on the issues and the candidates, we should think these matters over. We should discuss them in the family circle. Then we are ready to go into the market place, that is, into the Community. This does not mean that we should seek out opportunities for political arguments which often lead to personal unpleasantness. But when we are in company where such matters are discussed we should be able to present our carefully formed viewpoint. You may not be able to convince the other fellow by the force of your logic. That is seldom done. But if he hears the same sentiment from enough people he may adopt it as his own. For two reasons: there is a very human tendency to want to ride with a majority, and there is another tendency to regard a sentiment as probably correct if it is often enough expressed. Neither of these tendencies is completely admirable in itself, but they furnish opportunities for influencing those who will not inform themselves by personal study.

The next thing in our electoral process is the casting of the ballot. This requires prior registration in most states. Registration is a stumbling block which keeps many of our best qualified citizens—including Catholics—away from the polls. It is a great deal of trouble to register after we have moved to a new address, or for some other reason had our names stricken from the poll books. We tend to put it off till it is too late and our vote for the year is lost.

Another thing, some people do not like to vote in primary elections. Actually, the primary is the most important election of all, for it determines who the candidates will be in the final running. So much for the duty of voting.

A government of the republican type is keenly sensitive to public opinion, for its elected officials depend on the good will of the citizenry for perpetuation in office. This holds for all levels of Government, national, state and local. Your municipal alderman and your senator are equally desirous to hear your sentiments on matters of public concern. Members of Congress are almost unanimous in stating that they give earnest consideration to letters from constituents. Nor are such letters considered merely as indicating the numerical weight of opposing views. A well written letter may be valued for the intrinsic merit of its reasoning. Here, the educated Catholic has a wonderful opportunity to make his voice heard, even in the Halls of Congress. He should not hesitate to avail himself of the opportunity when the Catholic viewpoint or a moral problem is involved.

Likewise the Catholic citizen may aid Governmental effort by lending his voice to the support of our political institutions when they are assailed in his discussion group. Weird foreign ideologies have cast their

baleful influence far and wide, affecting men even unconsciously. An exaggerated dislike for one wrong system tends to throw some people into the arms of another, equally wrong. We saw this very clearly during World War II when many otherwise enlightened persons in their horror of Nazi totalitarianism were willing to swallow, wholly or in part, the Soviet brand of the same poison. In a similar vein, there is a tendency to condemn all Government and all public officials because some of the latter have proved dishonest. People falling into such errors are often quite well meaning folk who would respond quite readily to a calmly reasoned argument.

Being a good citizen does not necessarily call for great or heroic exertions. It does call for continual self-education and intelligent participation in the electoral process, as well as cooperation with the operating agencies of Government. It has been said that a really good Catholic cannot help but be a good citizen. However, to be in this class he must give his best efforts to the one line of endeavor as well as to the other.

QUESTIONS

1. What answer would you give to a Catholic scientist who insisted that the importance of his work excused him from having to go through all the trouble incident to participation in the electoral process where his vote would be only one among millions?

2. How can you, under the conditions prevailing in your particular community, most efficiently inform yourself on current political issues and candidates?

3. Cite and discuss a number of political issues which may involve a "Catholic viewpoint" or a moral problem.

4. Suppose that a measure to legalize euthanasia has been introduced in the legislature of your State. What action might you take individually? What action might you suggest to Catholic organizations in which you have membership?

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Write for N.C.W.C. free publications folder.

Month by Month with the N.C.W.C.

THE names of two of the dioceses of the United States have been changed by the Holy See as follows: The Diocese of Baker City becomes the Diocese of Baker, and the Diocese of Salt Lake becomes the Diocese of Salt Lake City. These dioceses are administered by Bishop Francis P. Leipzig and Bishop Duane G. Hunt, respectively. The Diocese of Baker was established in 1903 and that of Salt Lake City, as a Vicariate Apostolic in 1886 and erected as a diocese in 1891.

BISHOP Daniel J. Feeney has been named by His Holiness Pope Pius XII to be Coadjutor with right of succession to Bishop Joseph E. McCarthy of Portland, Maine. Bishop Feeney, who is Titular Bishop of Sita, has been Auxiliary Bishop of Portland since September, 1946. He is a native of the See City of Portland. He was born on September 12, 1894 and ordained in Montreal on May 21, 1921. Following his ordination, Bishop Feeney took a post-graduate course in education at Marquette University, Milwaukee, and served as diocesan superintendent of schools from 1926 to 1929. He was stationed at Presque Isle from 1929 until his consecration as Bishop.

ARCHBISHOP Karl J. Alter of Cincinnati has been honored with the 1952 *Rerum Novarum* Award of St. Peter's College, Jersey City, N. J. The award is given annually "for outstanding contribution to the establishment of

management-labor relations in accordance with the Papal Encyclicals," and Archbishop Alter's work in this field has been truly outstanding, dating back at least to 1914. He was one of the original advocates of fact-finding boards for the settlement of labor disputes. He is today treasurer and vice-chairman of the Administrative Board of the N.C.W.C., having previously served as Assistant Chairman and then Chairman of its Social Action Department. His Excellency's contribution to management-labor relations has been, throughout the years, in both the spiritual and the civic fields.

THE Education Department of the N.C.W.C. has furnished fifty Catholic high schools with a 34-page syllabus for pre-induction training. These are intended for a pilot project in April and May, which it is expected will result in modifications and revisions of the text. A committee of 11 Catholic educators prepared the syllabus, which has a bibliography of eight booklets selected for a packet of teacher materials, and 19 other reference works including service handbooks. Among the booklets are two by the National Catholic Community Service. It is felt that ex-chaplains or faculty members with broad military experience would be "ideally suited" to teach the course.

THE annual Confraternity Leadership Course sponsored by the National Center of the Confraternity of

Christian Doctrine will be conducted June 30-August 9 at the summer session of the Catholic University of America. The course will present the full CCD program of religious education for children not presently in Catholic schools and for all Catholic adults, including preparation for leadership. This year's subjects are, "Doctrinal Foundations for Catechists," "Apostolate of the CCD," "CCD Methods of Teaching Religion in Elementary Grades," "CCD Methods of Teaching Religion in Junior High Grades." Previously limited to teaching sisters, registration is this year open to priests, brothers and laity as well as to sisters. Lectures, seminars, class demonstrations, field trips to CCD vacation schools and use of the facilities and library materials of the National Center will be features of the Course.

A Catholic Bible Week in the Fall—September 28-October 4! October marks the 500th anniversary of the Gutenberg Bible, the first printed book. The date will be celebrated also by non-Catholics who have a new revised standard version, and plan a real drive for its sale. But John Gutenberg was a Catholic who published the Latin Vulgate edition of the Bible, so a Catholic observance is "a must." Mark your calendar now for a September 28-October 4 celebration. CCD headquarters will be glad to help you with suggestions and materials.

A Citizen Looks at His State Department

Richard B. Kelly

PROBABLY the closest contact that the average American has with his Department of State is through the Office of Consular Affairs which directs the operations of the Visa and Passport Divisions.

Here the citizen comes in contact with a division responsible for initiating, developing, and coordinating policy and action in all matters relating to control of the issuance of alien visas. This Visa Division supervises the issuance of exit and re-entry permits. It is likewise responsible, in conjunction with the Immigration and Naturalization Service of the Department of Justice, for controlling immigration quotas and for establishing regulations for the visa system.

In the Office of Consular Affairs the citizen also meets the Passport Division which executes the policy and action respecting the administration of laws and regulations relating to the control of American citizens and nationals leaving and entering territory under the jurisdiction of the United States. It authorizes the departure of Americans traveling abroad and requests protection for them.

A Division of Protective Services protects the property of American citizens abroad, locates missing Americans or relatives of American citizens, and makes arrangements for the evacuation of American citizens from dangerous areas in the world. It was this office that made the arrangements for the successful evacuation of Americans from China and Korea.

But we can't all travel and we don't all need to be rescued, at least not from foreign countries! What then is our State Department to us—the average American citizens? What does it do for us?

These and kindred questions will be at least partially answered by taking a look into the organization which today is faced with such a tremendous task and which is the object of criticism from every source.

The Department of State, established by Congress in 1789, was the first executive department of the Government to get into operation. Just as our foreign relations were so important then, when our country was getting its start, so are they today in the continued successful leadership of our nation.

This Department is the official agency through which the United States Government conducts its relations with the other governments of the world. It advises the President as to what courses of action to pursue, and what our foreign policy should be in our

dealings with other nations. When the President, with the further advice and aid of the Congress, has decided on the outlines of these policies, it is the Department's job to carry them out so as to serve the best interests, immediate and future, of the American people.

The Secretary of State, the highest ranking cabinet member, directs the functions and personnel of the Department of State and of the Foreign Service of the United States. Upon him devolves the principal responsibility for the formulation and execution of American foreign policy and the conduct of American foreign relations. He also has custody of the seal of the United States.

The varied duties and responsibilities of the office of Secretary of State require many assistants. The principal adviser of the Secretary of State in the formulation, determination, and execution of foreign policy is the Under Secretary of State, who is also his first deputy and serves as acting Secretary of State during the latter's absence.

There is a deputy Under Secretary of State for Administration who is the chief adviser to the Secretary with respect to the establishment and execution of organizational, administrative, and budgetary policies for the State Department. He has supervision over personnel, management, and the Office of Consular Affairs.

The office of the Assistant Secretary of State for Congressional Relations carries on liaison activities with the legislative branch of the Government. This office administers an organized program of relations with both Houses of Congress and supervises the State Department's legislative program. Here legislative proposals to Congress and the Bureau of the Budget are prepared and presented. Treaties and other international agreements, likewise are prepared and presented to those bodies.

The Department of State is staffed with a number of Assistant Secretaries, each designated as head of a regional office. There is an Assistant Secretary in charge of the Bureau of European Affairs, which develops and executes policy towards, and conducts relations with, European nations. This Bureau protects American interests in political and economic matters through its close association with the nations within that area. There are other Bureaus performing the same services in other parts of the world, each headed

by an Assistant Secretary of State—the Bureau of Inter-American Affairs, Bureau of Far Eastern Affairs, and Bureau of Near Eastern, South Asian and African Affairs. By dividing the areas of the world into sections and dealing with each in the same manner, the Department can confine its efforts to particular problems in limited areas, facilitating its over-all functions.

The Assistant Secretary of State for Economic Affairs is the adviser in matters pertaining to foreign economic policy. He is in charge of the reciprocal trade program and takes the necessary action respecting the provisions of trade and navigation treaties. In this connection, negotiations are conducted with other nations in order to conserve vital resources and to uncover new world deposits of scarce minerals and the like. Agreements protecting patents, trademarks, and copyrights are also handled through this office. The Office of Financial and Development Policy, also under this office, aids and assists American interests desiring to secure capital and investment properties in foreign countries.

Since the United States is now a leader among the nations of the free world, the American people have begun to take a more active part in shaping the foreign policy of their country. They have come to realize that what happens on the other side of the world may have a profound effect upon their daily lives.

Through the Office of Public Affairs the American people are provided with a steady flow of current information on foreign policy through releases to the press and radio, through publications, and through speeches by Department officials. This office regularly holds conferences with delegates of national organizations which serve as a valuable medium of exchange of information and opinion between the State Department and a broad cross section of the American public. Representatives of the National Council of Catholic Women, National Council of Catholic Men, National Catholic Rural Life Conference, Catholic Association for International Peace, and the National Catholic Welfare Conference have all been in attendance at such conferences.

A systematic effort is made to ascertain public opinion as expressed in editorial comment, public opinion polls, resolutions of organizations, and letters from individuals. Citizens should recognize that the State Department, acting on public opinion, must decide the contours of foreign policies and whether particular policies shall go forward or not.

U.S. contact with the United Nations is handled through the Bureau of United Nations Affairs, which acts as a channel between our Federal Government and international organizations in the conduct of foreign affairs. This Bureau prepares United States positions on political and security matters of an inter-regional nature; on social, refugee and displaced persons, health, human rights, freedom of information, and trusteeship policy. It also prepares the Department's position on participation in international or-

ganizations, such as the International Labor Organization, World Health Organization and United Nations Economic, Scientific and Cultural Organization; nominates delegates and representatives to such organizations in which the United States participates, and coordinates the over-all Federal Government interest in international organization matters.

Another operation of the State Department is the International Information and Educational Exchange Program. Under this program, "campaign of truth," information about our country and its policies is presented to the rest of the world. Designed to interpret the United States and the free way of life to the peoples of other countries, the information centers are focal points for informational and educational activities. They carry on active library programs, lend American books, magazines, and pamphlets, answer questions on specific problems, and in every possible way bring the experience of the United States to the countries in which they are located. Also under this program is an exchange of students, teachers, lecturers, and specialists in an effort to bring the peoples of other countries closer to us by direct contact.

Most of the employees of the Department of State proper are stationed in Washington. The diplomatic relations abroad are carried on by the Foreign Service of the United States, which is responsible to the Secretary of State but which represents all departments and agencies of the Government.

The Foreign Service has almost double the personnel of the rest of the State Department, with 59 embassies, 14 legations 17 other diplomatic missions, and approximately 207 consular offices maintained in some seventy-five countries. It sends the Department information about political, economic, social, cultural, and other important developments all over the world. This information is analyzed and evaluated as a basis for policy decisions, and the views of the Department of State are correlated in each case with those of other interested Government agencies. One can readily see the volume of information thus obtained.

There is no doubt that the United States emerged from the recent war with greatly increased influence and responsibility in world affairs. As a result, the work of the Department of State has been multiplied by problems left in the wake of war and by many new problems caused by the threat of communism.

Our Government is our responsibility—individually and collectively. No greater part of that responsibility exists today than that of our relation to our Department of State. We know that free and honest elections determine who will run our country and set its policies. Do we realize that our conscientiousness in voting, or lack of it, will influence not only the elective positions, but those appointed to positions of importance by these same elected officers? Our time, our talents, and our training too, should be available to our country. Service and loyalty to country, for a true American citizen, must come before personal gain.

Haven Provided

The Catholic Program for the Resettlement of Displaced Persons in the United States

Rev. A. J. Wycislo

War Relief Services—N.C.W.C.

HISTORY has never been witness to a greater or more base violation of the dignity of the human person than that which emerged out of the man-made wreckage of World War II. Millions of displaced and uprooted people confronted the victorious Allies to reclaim for themselves the rights and liberties of civilized men. Although the Western Governments repudiated the false and inhuman assertion that all these people should be forcibly handed over to the mercies of their political and religious enemies, they were slow to find ways to resettle the uprooted in countries where they could begin life anew. It took several years for these governments to demonstrate to the world that the mark of a civilized country is the attitude of its government towards men as men. Where justice did not compel to restitution for such violations of the rights of the displaced persons, charity, at last, prevailed in the opening of doors to these victims of the war.

In our own United States, highly selective permissions, based on our immigration laws, were set aside in emergency legislation that demonstrated our ability to give hospitality to the unhappy victims of "man's inhumanity to man."

The Presidential Directive of December 22, 1945, marked the first frustrating attempt to introduce some solution to the problem of the refugee and the displaced person and provided some example of American leadership towards its solution. The Government of the United States had really committed itself to the making of effective plans for the resettlement of displaced persons. It had contributed the largest part of the costs of maintaining them in camps and had taken active part in international planning for the movement of these people to other countries; yet, we could not, in good conscience, keep asking other countries to provide a haven for the displaced persons without opening our own doors to a substantial number.

From the moment that the problem of the displaced persons emerged, the Catholic Hierarchy of the United States, through their agency for foreign relief, War Relief Services—N.C.W.C., interested themselves in the plight of these millions of uprooted people. Immediately following on the cessation of hostilities, representatives were sent into Germany, Austria and

Italy to visit the camps and establish a supply program that over the years brought 68,034,854 pounds of supplementary food, clothing, educational and recreational supplies to the displaced persons. In addition to this, \$2,232,900.00 in supplies and funds, to cover certain administrative costs, grants-in-aid, facilities, etc., was given the Bishops' Agency by the International Refugee Organization.

Following on the war, political developments very quickly showed that there would be no complete voluntary return of the displaced persons to their homelands—over a million and a half elected to remain in Western Europe. Relief measures had to be continued, but new emphasis was placed on plans for rehabilitation through resettlement. Thus, in addition to its relief program for displaced persons, War Relief Services—N.C.W.C. began to play an important role in the resettlement of a considerable number of people from the camps to various parts of the world. The Holy See set up the Vatican Migration Bureau as an agency that would cooperate with the Preparatory Commission of the International Refugee Organization and, through its central offices in Rome and Geneva, establish contact with Catholic indigenous resettlement agencies in various countries for the purpose of stimulating interest in resettlement.

The European staff of War Relief Services—N.C.W.C., already established through its relief work in displaced persons camps, undertook in cooperation with the Vatican Migration Bureau, the task of the selection, processing and transportation of displaced persons and refugees to some 25 countries. Approximately 6,500 persons were assisted through this cooperative program.

America, having barely touched the surface of the problem under the Presidential Directive, through which only some 42,000 refugees were welcomed to our land, took up the challenge to reaffirm a fundamental tradition—that of being a haven for the homeless. As we studied our American responsibility, the inadequacies of the provisions in the Presidential Directive became more apparent. On June 25, 1948, moved by the obligations of international commitments and pressured by public opinion for two years, the United States Congress passed the Displaced Persons Act. The new law authorized the entry of 205,-

000 displaced persons on quotas unused during the war years; yet, its provisions proved so discriminatory in terms of eligibility requirements that, following on the strong support of labor groups and voluntary religious agencies, not only were 104,000 quotas added for DP's in amendments to the law on June 10, 1950, but provision was made for 119,744 others out of such special groups as the German ethnics expelled from Eastern Europe, the members of the Polish Army in England, orphans, Greek refugees, refugees in Trieste, etc.

Anticipating the passage of the Displaced Persons Act by many months, the Bishops of the United States, at their annual meeting in November 1947, set up the Bishops' Resettlement Committee, in order to more adequately focus the attention of American Catholics on the problem of the displaced persons and direct planning for their resettlement in the United States. Diocesan Resettlement Directors were appointed in 118 dioceses and instructed to bring into committees the interested and appropriate Catholic lay organizations, as also members of the various nationality groups. The Administrative Board of Bishops also authorized the establishment of a National Catholic Resettlement Council that would act as an advisory body in the development of the Bishops' program. War Relief Services was given administrative responsibility for the resettlement of displaced persons in the United States, and its executive director was asked to coordinate the work of the Resettlement Council.

The Council, composed of representatives of the National Catholic Welfare Conference, the Catholic Committee for Refugees, the National Catholic Rural Life Conference, the National Conference of Catholic Charities, the St. Vincent de Paul Society, representatives of national Catholic lay organizations and some 15 nationality groups, in cooperation with the Diocesan Resettlement Directors, undertook the huge task of organizing and educating Catholic America to the full implications of the Displaced Persons Resettlement Program. The Council provided and serves today as the instrument for cooperative action with the representatives of the Protestant and Jewish Faiths and other voluntary agencies concerned with the American resettlement program.

Out of this relationship of Catholic agencies and organizations, War Relief Services—N.C.W.C. received 141,373 assurances, of which some 35% were, unfortunately, inapplicable overseas because of the ineligibility, illness or death of displaced persons for whom they were intended. The effective assurances, however, will have provided by June 30, 1952, new homes and opportunities for work to approximately 145,074 displaced persons and refugees representing 35 nationalities. It is estimated that about 25,000 Catholics entered the United States with the help of other agencies participating in the program, bringing the total Catholic figure to 170,074 out of 390,744 persons benefited under the Displaced Persons Act.

We accepted the old and the infirm and the very young, as well as those whom we needed to fill our labor needs. There are displaced persons in every diocese in the United States, in Puerto Rico, Alaska, Hawaii, the Virgin Islands and the Trust Territories of the Pacific, ranging in number from just a few families to as many as 10,000 family units in the larger and more populous dioceses. Over 1,125 aged have rediscovered care and affection in 25 Catholic institutions and foster homes in 70 dioceses. In cooperation with the Catholic Committee for Refugees and the National Conference of Catholic Charities, 2,156 orphans will have found another mother's love. The physically handicapped, doctors, lawyers, engineers and technicians found opportunities to use their skills, while some 225 students were furnished scholarships.

Our Holy Father, in a letter to the late Archbishop John McNicholas, O.P., chairman of the Administrative Board, commenting on the American Catholic program for displaced persons, wrote: "We are confident that, moved by your example, the priests and the faithful of other nations, following on our repeated admonitions, will likewise succour their brethren in distress and calamity, and that in this respect they too will become worthy of praise in accordance with the Gospel."

In keeping with this role of leadership on the international scene, American Catholics did set an example. When the International Refugee Organization closed its books on January 31, 1952, after 52 months of existence, more than a million displaced persons were resettled in at least 52 countries. It is estimated that of that number a large proportion of Catholics, some 45 per cent, were assisted by Catholic resettlement agencies in Canada, Australia, New Zealand and South America, working in cooperation with their governments.

When we look at this record of charity in action, we must conclude that the pessimism and uncertainties in the development of the program were unfounded. Although there was no index of experience to guide the way to meet the day-to-day problems that did arise, we are witness to an unusual and gratifying experience—a planned and supervised mass settlement of family groups regardless of their labels, and a profounder application of the Christian doctrine of human society.

These are our new neighbors, our new Americans, our fellow Catholics; men and women whom we have transplanted, whom we must nurture and introduce into the life stream of our land, our institutions, our traditions, and in the process enrich the patrimony of that Faith bestowed on us by the generations that preceded them.

We have but fulfilled the command of God, who said: "The land is mine and you are strangers and sojourners with me—if thy brother is impoverished and weak of hand, he is to be received as a stranger and sojourner and live with thee."

NATIONAL COUNCIL CATHOLIC WOMEN

In Defense of Freedom — Principles Concerning Migrants — What Value, Life? — With Our Nationals

IN DEFENSE OF FREEDOM

IRMA PIEPHO

ON March 6, President Truman asked Congress to continue the mutual security program and suggested an appropriation of \$7,900,000,000 for 1953. The program is in three parts: direct military aid in the form of military equipment and components thereof; defense support, primarily in the form of raw materials, commodities, and machinery; and economic and technical assistance.

This figure may seem staggering, but when one considers that the defense program of the United States is in the sixty billion dollar bracket, this almost eight billion dollar sum is only approximately one-eighth of what we are spending directly in the United States in preparing to defend ourselves against aggression.

In messages to Congress and to the nation, the President stressed that this was a defense build-up, not an offense or aggression build-up. This must constantly be borne in mind. As a current illustration, there are those who would, for instance, have the United States inaugurate an all-out war in Korea, forgetting that the United States is working in concert with other nations, who, like ourselves, through membership in the United Nations, are committed to containing war wherever possible.

The philosophy behind the Mutual Security Program is not new. Some parts of it go back many years. For instance, that part of it dealing with Latin America goes back to the Monroe Doctrine, in which the United States, with its newly won independence, warned the world that any attempt by a foreign power to encroach upon the sovereignty of any American State would be considered dangerous to the peace and safety of the United States.

Eventually the Pan American Union and later the strengthened Organization of American States grew out of this Doctrine. A system of consultation on political affairs was set up. But in the days of the Pan American

Union it was apparent that economic problems would have to be considered. Poverty, disease, hunger, illiteracy and general restlessness were danger points in the inter-American nations. Hence, in the 1930's a program of technical assistance was set up to aid these nations in combatting some of these problems.

The 1930's were not years of ease for the United States, yet we helped. Certainly these years should have brought home and engraved on American minds the interdependence of nations and the necessity for international cooperation. One of the concrete measures of that era was the setting up of the Export-Import Bank to provide credit assistance to exporters and importers in order to bring about a renewal of international trade as a bolster to our own domestic economy.

Then World War II came. Immediately following the war, with the setting up of the United Nations, the nations of the world looked forward to an era of peace. But it soon became apparent that such was not the intent of one member of the United Nations. There was incident after incident: U.S.S.R. troops refused to withdraw from Iran; Communist guerrillas tried to take over Greece; the U.S.S.R. pressured for joint control, with Turkey, of the Dardanelles. One after another these threats were met. Then there was the blockade of Berlin, started April 1, 1948, which lasted a little more than a year.

A war always leaves behind destruction, but also a restlessness. Following World War II, the nations of Europe were not only beset by difficulties at home, but also in their colonies abroad. The colonial peoples, desiring self-government, and coming into contact with advanced ideas during the war, but, in addition, in many instances stirred up by Communists, were striking for freedom. At home, the Communists, through infiltration, strikes and general unrest, were delaying re-

Traveling Together is Restful and Pleasant

The National Council of Catholic Women will convene in Seattle, September 20-24. Traveling together to the far-away Northwest, members will have opportunities for fellowship and acquaintance.

A restful and delightful trip has been planned, with the Burlington Route and the Northern Pacific Railway handling details. Inclusion of Scenic Wonderlands, makes a vacation out of it, attractive to husbands and friends, as well as to delegates. Yellowstone Park, a Puget Sound Cruise, Banff and Lake Louise are included.

Can you go? Write a postal for free itinerary folder. Please address:

MISS MARGARET MEALEY,
CONVENTION TOUR
NCCW, 1312 Massachusetts Avenue,
Washington 5, D. C.

covery, reconstruction and rehabilitation.

More than that, the U.S.S.R. was beginning to threaten Europe itself. Nation after nation in Eastern Europe was being engulfed behind the Iron Curtain. Fear was besetting the nations of Western Europe, crippling recovery activities. In such a situation, they would be easy prey for the U.S.S.R.

In June, 1947, General Marshall, then Secretary of State, proposed the Marshall Plan. The idea fired the imagination of the American people. They could well appreciate what would happen to the United States were Europe to fall. And so the Marshall Plan became a reality. But again it became apparent that economic recovery was being hampered by lack of political security. And so the North Atlantic Treaty Organization came into being. The decisions reached at the recently concluded Lisbon Conference show the strides that have been made in the few short years that NATO has been in existence.

Here again, as in Korea, it must be remembered the United States was not the only nation. It could not impose its will upon NATO.

The necessity of rearming at a rapid rate is creating new problems in Europe. Furthermore, the threat of Communism is not over. Those who have come back from Southern Italy recently tell of the inroads of Communism in that area. The constant stream of refugees into Italy and the large number of refugees and expellees in Germany are posing a great problem for these nations.

The Arab refugees, still unsettled, are a threat to peace in the Middle East. The undernourished millions in India could still become easy prey to the lush promises of the Communists. Communist guerillas in the Far East keep that area in constant unrest.

The task today is to keep any more areas from falling into Communist hands. There are a number of reasons for this: The free world would be deprived of valuable resources and manpower, but more than that the free world would have allowed helpless people to become engulfed in slavery—a slavery not only economic but also ideological—to become subjects under a tyranny which seeks to impose its will on the mind and conscience of men.

PRINCIPLES CONCERNING MIGRANTS

THE National Council of Catholic Women has received from the International Catholic Association for the Work of Protection of the Young Girl, with which it is affiliated, an interesting document, setting forth principles that they think ought to govern the treatment of immigrants and emigrants.

The International Catholic Association is an international Catholic group whose work, Catholic in nature, is similar to that of our secular Traveler's Aid Society. The Association was represented at a conference of international groups interested in the pro-

PRAISE FOR RENO D.C.C.W.

*I*n a message to his Nevada See, which he was leaving to assume the duty of Coadjutor Bishop of Dallas, Most Reverend Thomas K. Gorman praised the clergy, religious, and laity of the Reno Diocese.

"Above all, however," he said, "does your departing Bishop wish to shower praise upon that gallant, eager and intelligent group of women from all the societies of all the parishes who have joined together under the banner of the Council of Catholic Women and won fame for their program, which is the envy of the country. Without their interest and hard work for 20 years under the leadership of talented women from their ranks, little that has been accomplished for Catholic life in Nevada would ever have come to be."

It is to forestall this that the President has recommended to Congress the \$7,900,000,000 program for mutual security.

For those who would become discouraged, a look at the map of the world and its resources will be helpful. The free nations still have about twice the population of the U.S.S.R. and its satellites. They have the preponderance of natural resources. It is a matter of employing these wisely and well.

It must be remembered that even if there were no threat of Communism we, as a God-fearing people, would still have the obligation to help others.

The reflective Catholic will see in history and in the present crisis a clear confirmation of the truth that if men will not voluntarily concern themselves for the welfare and suffering of others, then they will find this responsibility thrust upon them involuntarily. Consequently we should be foresighted, and help others while we can. And the higher and less self-seeking our motivation in the mutual security and technical assistance program, the more rewarding our efforts will be for world peace. The good neighbor policy is not just good political policy; it is good Christian principle and practice.

tection of DPs, refugees, expellees, and other migrants who have been compelled to flee their homes and homelands. The conference felt that in the interest of Christian charity, a set of principles should be drawn up for the guidance of nations, international and national groups.

The document asks that these principles be put into effect as soon as possible in each nation.

Since the United States received approximately 350,000 DPs, Catholic groups will be interested in

studying these principles with a view toward their application on the national, state, and local level.

The document calls attention to the dignity of the individual and to the family as the natural and fundamental unit of society, and asks for the protection of both. Following is a summation of the principles stated:

The right of migration should not be limited by political considerations or administrative or legislative measures, nor by prohibitive taxes or confiscatory measures. It is recommended that all nations pass legislation to facilitate departure, transportation, and admission of and freedom of residence and of settling themselves to migrant persons. Since migratory movements are international in scope, they should be organized for the common interest of the migrant and of nations, through the cooperation of nations and of international organizations.

The document also warned against false propaganda. It stated that the migrant is entitled to complete and objective information on the living conditions and types of work available in various nations so that he may choose the place most suited to his capabilities.

Likewise the migrant, who has the right of asylum, should have the right to special protection, taking into account his status. This obligation rests on the nation of refuge as well as with international authority.

Furthermore, no discrimination on account of race, religion, political opinion, financial situation, country of origin or the fact that he is an alien should be imposed on the migrant.

The migrant, also, has the right in the country of his choice, to the benefit of treatment equal to that accorded residents, especially socially, educationally, religiously, as well as in the domain of civil rights. He has the right to work according to his talents and

under the laws applying to the entire population. Social security, safe working conditions, and a decent salary, as well as the right to join unions, should be extended to the migrant just as they are to the native worker.

The migrant should be able to conserve his cultural and religious heritage. He should not be forbidden the use of his maternal language nor the assistance of an interpreter whenever necessary. He should be helped in adapting himself to the conditions of life in a new country, and in becoming a citizen in the country of his choice, after a reasonable length of time.

A migrant, once admitted to a country, ought not to be expelled, deported, or separated from it unless such action is justified by reason of public security and unless it is carried out under conditions laid down in law. Poverty, sickness or unemployment are not sufficient reasons for deportation. No migrant should be expelled or driven to the borders of a country in which life and liberty will be in jeopardy.

Since the family is the natural and fundamental unit of society, it should be preserved. If the head of a family is admissible, he should be allowed to bring in the persons under his care. The rights extended to a migrant should also be extended to the members of his family. However, special protective legislation should be passed safeguarding minor migrants, especially orphan children and young girls, in matters concerning their education and adoption.

Nations and intergovernmental organizations should encourage private, welfare organizations to help the migrant, morally, juridically, and materially.

Rights of the migrant have thus far been stressed. However, the migrant should be fully cognizant of the fact that these rights place on him correlative duties toward the community which receives him.

Perhaps the international association will outline these duties sometime in the future.

WHAT VALUE, LIFE?

HOW valuable is life? Looked at through the eyes of many men today, its value is negligible; looked at through the eyes of God at any time, its value is supreme. Hence, for the Catholic, murder, suicide, abortion, mercy-killing—all are sinful. But there is another death-dealing instrument which we are prone to look upon as accidental, not in the category of these others. And yet it can be just as deadly. The highway traffic accident takes a toll each year greater than the toll of war. It is not so spectacular as war, nor even as a train wreck or a plane disaster. The average citizen reads his daily paper and what does he see? Two cars have crashed on highway 22; one man is killed, two teenagers injured, a car demolished, another damaged. Not so much—two cars, three people—he does not stop to multiply—48 states, 365 days—and get the staggering year's total for the nation.

At the end of a year in which the fourth highest traffic death toll in history was recorded, those attending the annual meeting of the National Committee for Traffic Safety in Washington, D. C., March 13, asked the question: "What can be done, promptly, to eliminate the weaknesses, accelerate the strength and bypass the barriers to a public support program which will deliver sustained, purposeful public interest in safer streets and highways?"

To answer this question, the National Committee for Traffic Safety analyzed its own membership to find that of the 85 national organizations composing it only 29 might be placed in a straight public support category, as the others have a commercial or professional interest, are composed of public officials, or are working in the public information field. The report then stated: "Probably the most significant factor in the entire public support picture is the fact that in the

entire list of straight public support organizations, *not one* has highway safety as a principal or predominating interest. Yet in this 29 are contained over 85 million members scattered through 321,382 state, district and local units in the United States. Here is 99.4% of the state and local organization strength of the organizations represented in the National Committee for Traffic Safety. Here lies the power or the weakness of the public support program. Here we find 'operation grassroots' where the work must be done. All of the commercial, professional and official groups and the whole structure of the President's Highway Safety Conference look to these organizations to get the job done."

With this end in view the National Committee for Traffic Safety is intensifying efforts to secure greater cooperation of the public support groups in the work of traffic accident reduction. Not enough is being done at present. How can we do more?

N.C.C.W. is one of the 29 straight public support organizations to which the National Committee for Traffic Safety, and the nation as a whole, are looking to make traffic safety a reality. The seven million women in the N.C.C.W. federation are a power in the nation. Their civic consciousness and their regard for human life make them ideal leaders in community safety programs, whether they be bicycle control, elimination of street and road hazards, high school driver training, support of traffic law enforcement, promotion of safe road construction, driver licensing and car inspection, adequate street lighting, or any other of the many ways in which individuals and organized groups are bringing effective action to bear upon the traffic hazards of our day.

It was pointed out at the meeting that the year 1952 marks the 30th anniversary of the beginning of the child safety movement, a movement which brought about a steady reduction in child accidents until two years ago. Since then, accidents to children have mounted. This touches closely women's interest and women's capacity to help. The grim toll must be reduced.

The Carol Lane Award for Traffic Safety, newly-established recognition for the accomplishments of women in the field of traffic accident prevention, will be awarded to the woman whose program is deemed by the Board of Judges to be an outstanding contribution in traffic safety. The award of a 16-inch bronze statue and a \$1,000 defense bond will be presented by the National Safety Council at its annual Congress in Chicago next October. The Council is administering the award through grant of the Shell Oil Company, and the award is named for Carol Lane, Shell's women's travel director.

Citation awards were also presented at the National Committee for Traffic Safety meeting. Two were presented to women for outstanding volunteer work in traffic safety. Each was a "grass roots" program

where local conditions were surveyed and steps taken to meet the demonstrated need—a method which could and should be repeated by women's groups throughout the country. N.C.C.W. affiliated organizations are rendering yeoman service in every phase of civic life. The action program of the President's Highway Safety Conference looks for their support.

WITH OUR NATIONALS

Catholic Daughters of America . . . At its recent semi-annual board meeting, the Supreme Directorate of the CDA urged wholehearted participation in the Spiritual Reawakening Crusade called for by His Holiness Pope Pius XII. Dedication of the CDA's golden jubilee year, which begins at the biennial convention to be held at Lake Placid, N. Y., July 7-11, was pledged to the Spiritual Crusade. A spiritual bouquet for the intention of the Holy Father will be started immediately, to be transmitted to Rome with other jubilee gifts at the time of the convention.

Holy Cross Alumnae Association . . . The alumnae of Saint Mary's College, Notre Dame, Ind., have established an annual Alumnae Scholarship in the School of Sacred Theology of the College. Valued at \$1,000, the scholarship provides tuition, maintenance and all fees for one scholastic year (two semesters) and the summer session, and is tenable for the two years and three summer sessions required for the doctorate. The scholarship is open to any qualified laywoman, holding a bachelor's degree, having a reading knowledge of Latin and adequate preparation in scholastic philosophy. Application is made through the Dean of the School of Sacred Theology, Saint Mary's College, Notre Dame, Ind. The scholarship will be available for the summer session of 1952.

International Federation of Catholic Alumnae . . . The 19th convention of the IFCA will be held at the Waldorf-Astoria Hotel, New York, August 19-22. Theme of the convention will be "IFCA—The Apostolate of Catholic Alumnae."

The International Chairman for Family and Youth of the IFCA, Mrs. Frank J. Higgins, has been named Chicago's Woman of Distinction for 1952 by the Women's Advertising Club of Chicago. Mrs. Higgins is director of the Chicago Crime Prevention Bureau. She is a criminologist, sociologist, and author of numerous articles on narcotics, women police and social problems.

Kappa Gamma Pi . . . A new committee, Religious Activities, has been added to the national directory of Kappa. While Kappas, individually and in chapters, have sponsored many such activities, up to the present there has not been a Religious Activities committee.

Supreme Ladies Auxiliary, Knights of St. John . . . The national convention of the Supreme Ladies Auxiliary will be held in Indianapolis, Ind., July 6-10.

NATIONAL COUNCIL CATHOLIC MEN

Radio and TV—In the Field—32nd Annual Meeting, N. C. C. M.

RADIO AND TV

Radio: N.C.C.M. schedules for April: *Catholic Hour* (NBC, Sundays, 2:00 p.m., EST). Bishop Fulton J. Sheen, auxiliary of New York, concludes his 23rd annual series "The Life of Christ," with talks for Palm and Easter Sunday. Musical features by the Paulist Choir of New York, under the direction of Father Joseph R. Foley, C.S.P. A series of six programs (April 20, 27, May 4, 11, 18, 25) will be presented by Father Robert J. Slavin, O.P., president of Providence (Rhode Island) College. The Diocesan Radio and Television Choir of Providence under the direction of Alexander Peloquin will provide music.

The Christian in Action (ABC, Sundays, 11:30 a.m., EST) for April 6, 13 and 20 will feature Father Wilfred Diamond of Holy Rosary Church, Bronx, New York. The program for April 27 will report the 1952 N.C.C.M. annual meeting which will have taken place April 19 and 20 in Toledo, Ohio.

Faith In Our Time (MBS, Thursdays, 12:45 p.m., EST): Father Howard Rafferty, O. Carm., provincial director of the Carmelite Third Order, will be the speaker for April 3, 10, 17 and 24 on "St. Therese, A Challenge for Our Times."

Because of illness, George Strake, Texas oil man, philanthropist and prominent Catholic layman, due to

speak March 18 on the Tuesday series of "*Faith In Our Time*" has been rescheduled for April 22. On Tuesdays, prominent laymen, Catholic and non-Catholic, tell the meaning of Faith in their daily lives. N.C.C.M. cooperates with MBS by selecting the Catholic speakers.

Television: The next series on the "*Frontiers of Faith*" program produced by the National Council of Catholic Men in cooperation with NBC-TV will be on four Sundays in June. Present plans call for an explanation of the Sacraments during this month as well as on four Sundays of August.

N.C.C.M. is publishing the complete working scripts of the four half-hour television programs offering a close-up and commentary on the Holy Sacrifice of the Mass which was featured on its February series, "*Frontiers of Faith*." Included with the scripts is a detailed production guide to enable local telecasters to produce the series.

N.C.C.M. believes the scripts will be useful for classroom instruction, Confraternity classes and study clubs, convert lectures, and for parish organizations of men, women, and youth. Single copies of the complete series are \$1.00; set of ten (necessary for televising the series) \$7.50.

IN THE FIELD

Spokane: Catholic men of the diocese have pledged themselves to rid bookstands of indecent literature. Paul F. Schiffner, attorney, president of the Diocesan Council of Catholic Men, has appointed a five-man committee, headed by William Frazier, Gonzaga High football coach, to spearhead the campaign.

At a meeting to organize the movement, Catholic men attended from the districts of Spokane, Okanogan, Colfax, and Walla Walla. Civic and non-Catholic organizations have joined with the D.C.C.M. in its task. News and editorial support from local papers has been excellent.

Good Friday: The Good Friday movement of The Young Men's Institute of San Francisco for the current year will be headed by Michael Riordan, former City Police Chief. In 1908, the late Stanislaus A. Riley of the Y.M.I. conceived the movement of commemorating Good Friday by a three hour recess from the business of the world during which attendance at religious exercises would be encouraged. Archbishop John J. Mitty of San Francisco is honorary president of the

movement. Mayor Elmer E. Robinson of San Francisco has issued a proclamation calling upon all business firms to close between noon and three p.m. to permit employees to attend church services.

Audio-visual catechism: Martin H. Work, executive secretary of N.C.C.M., is the only layman on the seventeen-man board to serve in an advisory capacity on future issues of the St. John's Catechism as filmed and sound-recorded for audio-visual education by St. John's University, Brooklyn, N. Y. Sixteen of the appointees are Catholic priests widely recognized in the field of Catholic education. Rev. Michael F. Mullen, C. M., is director of the project for teaching the catechism to children of elementary school age. The first film was on the Creation. The second release, "God and His Perfections" and "The Blessed Trinity" will be ready for distribution in April.

Brooklyn: The Diocesan Union of the Holy Name Society will hold its annual rally at Ebbets Field, May 25. It is participating in a clean literature drive under the chairmanship of Fred Maffry of Astoria, L. I.

Theme: "For a More Moral America"

32nd Annual Meeting, N.C.C.M.

Toledo, Ohio—April 19-20, 1952

THE 1952 Annual Meeting of N.C.C.M. will be held in Toledo, Ohio, April 19 and 20. It is the first time in some 20 years that the meeting will have been held outside of Washington, D. C.

All Catholic men will be welcome at the sessions and all organizations of Catholic men in the United States are invited to send delegates.

Host of the convention is the Toledo Diocesan Council of Catholic Men, of which James P. Lavey, Sr., of Milan, Ohio, is president and Father Lawrence J. Ernst, of Toledo, moderator.

The sessions of the convention will be "Workshops" except for necessary brief business meetings. All will be held at the Commodore Perry Hotel.

The Workshops will be directed by trained leaders and will have as consultants experts in various fields of programming. It is felt that this is at least a partial answer to the constantly re-echoing calls of the Holy Father asking the laity to cooperate with the clergy and hierarchy in "restoring all things in Christ."

Workshop topics include the following:

1. Spiritualizing Family Life: Family Retreat Movement; Family Communion Crusade; Family Pilgrimages; use of Sacraments; enthronement of the Sacred Heart in homes; stimulating Religious Vocations within the family.

2. Strengthening Family Life: Marriage Preparation Courses; Cana Conferences; "Mr. and Mrs." Clubs; Christian Family Movement; Parents Study Clubs.

3. Youth: Boy Scouts of America; 4-H Clubs; National Council of Catholic Youth; Religious Instruction groups.

4. Civil and Social Action: Cooperation with the Social Action Department, N.C.W.C., in the fields of Labor-Management Relations, Interracial Relations, Migratory Labor, Parish Credit Unions, Consumer Cooperatives; cooperation with the National Catholic Rural Life Conference; cooperation with the National Conference of Catholic Charities and local Catholic Charities; development of a civic consciousness of Christmas and Good Friday as days of religious significance.

5. Public Relations: Developing a genuine program of Public Relations for the Council; effective publicity in the

Catholic and secular press; convert-making through use of Narberth material, K. of C. advertising, Information Centers, Catholic Libraries; developing a Speakers Bureau; assisting N.C.W.C. Bureau of Information.

6. Religious Activities: Promoting a better understanding of spiritual motivation and its basic place in any Catholic Action program; Catholic Laymen's Retreat Movement; developing a Fatima program of penance and reparation; frequent recitation of the Rosary; observance of the First Saturdays; personal consecration; sponsoring public manifestations of faith; developing a Confraternity program of adult education; developing a Catholic library program.

7. Communications: Radio and TV; Press; Screen.

8. Legislation: Seminar on National Problems; building an effective legislative program; getting out the vote; making use of legislative forums; legislative bulletins.

All Workshops will be conducted simultaneously, hence delegates will find it necessary to elect one to attend.

Organizations and individuals are invited to send recommendations for resolutions and discussions to the National Council of Catholic Men, Washington 5, D. C.

Meeting space will be arranged according to registrations received. Reservations should be sent in by April 10 to N.C.C.M. Convention Secretary, 618 Michigan St., Toledo 2, Ohio. Registration fee for entire convention is \$5.00 payable at time of registration.

Tear Off and Mail Today

Please print

National Council of Catholic Men
Washington 5, D. C.

I expect to attend the 1952 annual meeting.
Put me down for the Workshop on the subject of

I will make my own hotel reservation. *

Name _____

Street _____

Zone _____ State _____ City _____

* The Commodore Perry is the convention hotel. Reservations are NOT being handled by the Convention Committee.

Calendar of Scheduled Catholic Meetings and Events

April, 1952

- 13-14—JESUIT EDUCATIONAL ASSOCIATION—annual meeting, Kansas City, Mo.
15-16—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—26th annual meeting, Cleveland, Ohio.
15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—49th annual convention, Kansas City, Mo.
19-20—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, Toledo, O.
19—CATHOLIC BROADCASTERS ASSOCIATION—midwestern regional meeting, Chicago, Ill.
30—SOLEMN INSTALLATION OF THE MOST REV. JOSEPH A. BURKE as Bishop of Buffalo.

May, 1952

- 1-4—NATIONAL COUNCIL OF CATHOLIC NURSES—6th biennial convention, Cleveland, Ohio.
2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Durham, N. Car.
8—SOLEMN INSTALLATION OF THE MOST REV. THOMAS K. GORMAN as Coadjutor of Dallas.
11-13—CHRIST CHILD SOCIETY—11th biennial convention, Washington, D. C.

June, 1952

- *6-8—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—14th biennial national convention, Pittsburgh, Pa.
7-8—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—Legislative Council meeting, Pittsburgh, Pa.
16-21—INSTITUTE ON INDUSTRY AND SOCIAL ACTION (FOR WOMEN), SPONSORED BY SOCIAL ACTION DEPARTMENT, N.C.W.C.—16th annual, Washington, D. C.
18-21—CATHOLIC PRESS ASSOCIATION—annual convention, Notre Dame, Ind. (Originally scheduled earlier for Reno, Nevada.)

July, 1952

- 6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.
7-11—CATHOLIC DAUGHTERS OF AMERICA—biennial convention, Lake Placid, N. Y.
18-20—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional Conference, Escanaba, Mich.

August, 1952

- 11-16—DAUGHTERS OF ISABELLA—biennial national convention of the National Circle, Toronto, Ontario, Canada.
16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, St. Louis, Mo.
19-21—KNIGHTS OF COLUMBUS—supreme convention, Los Angeles, Calif.
19-22—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York, N. Y.
21-24—CATHOLIC STUDENTS' MISSION CRUSADE—15th national convention, Notre Dame, Ind.
28-Sept. 3—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—9th national congress, Notre Dame, Ind.

September, 1952

- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.

October, 1952

- 3-6—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Provinces of Portland and Seattle, at Great Falls, Mont.
14-16—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill. (changed from October 7-9)
17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
24-26—THIRD ORDER OF ST. FRANCIS—quinquennial congress, Milwaukee, Wis.
28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

- 7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.
8-9—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional Conference, Columbus, O.

* It is regretted that this meeting was inadvertently carried in earlier issues of CATHOLIC ACTION as taking place in Chicago, Ill. A national board meeting of the Retreat Conference will be held in Chicago on April 4. The national convention will be in Pittsburgh, Pa.